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Christian Order

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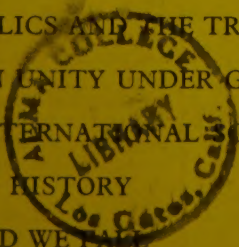
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EDITED BY

Paul Crane SJ

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Catholics and the Trend of T.V.

THE EDITOR

NOT long ago, in one of the Sunday magazine supplements, there was a reference to TV as the instrument that had done most to bring new ways of living to post-war England. I think this is true. For a decade and a half, the men who control the talk from a screen in a box in an Englishman's home have played a predominant part in shaping our countrymen's lives.

The shaping on the whole has been for the worse. I do not see how the verdict could be otherwise, for what TV has done has been to give an unrivalled power of communication to a post-Christian few, who no longer take God as the ultimate reference point of their lives. Their constant endeavour, like that of post-Christians everywhere, is to find fulfilment — for themselves and their world — without God; apart from an admission of that total dependence on Him which is of their very essence as human beings. They are committed, thereby, to self-sufficiency through self-assertion. The process as a rule is subconscious, but it means that, so far as they are concerned, man must be made anew in their image, never revered as the image of God. For them, therefore, there can be nothing sacred. All must be submitted to their scrutiny; dissected, debunked, degraded and

devalued in order to be submitted to their will. Thereby, they receive assurance that there is nothing greater than themselves; no one outside themselves to whom they need owe anything. They must dominate in order to gain self-assurance. Their way of doing this is to reduce all to the lowest common denominator. In their world of TV all men are equal, but they themselves are more equal than others. They constitute a New Class — or clique — whose combination of condescending arrogance and slick repartee produces in their victims and the millions who watch their nightly interviews a sense of inadequacy that flatters their self-esteem.

Readers will gather that I have in mind not TV entertainers, but chiefly interviewers and commentators of a certain type who are best placed to influence and form public opinion. I am not accusing them of deliberate malice, still less of conspiracy. All I have tried to depict is an attitude — for the most part subconsciously formed — which predominates not only in certain TV circles, but generally in the world of communications. It is godless in that it takes no account of God and, therefore, destructive of man who has no meaning apart from God. Its predominance these past fifteen years has left us without values, on our own and, therefore, feeling increasingly inadequate and defenceless in face of those who, night after night, call in question, openly and by implication, everything we once held dear. There are exceptions, of course, but this, I think, is the trend and it shows little sign of letting up.

Catholics in this country would be better able to resist it were they not themselves victims of a group in their midst whose manner of speaking and acting bears a curious and unpleasant resemblance to the worst in the TV establishment. Clerics and laymen in this group are falling over themselves in an endeavour to accommodate the Church to the world. For them, too, there appears to be nothing sacred. Authority and truth exist only to be queried. What matters, so far as they are concerned, is that they themselves should be heard. The ensuing babble has served only to confuse the Faithful, leaving many of them without knowledge as to where they

stand, their defences down at a time when they are needed most. Thanks to the Fifth Column in their midst, Catholics, at this moment are, perhaps, least well equipped to resist the debasement of those values they once shared so proudly with their countrymen.

The thought is a sobering one, but the conclusion is clear. It is only through unity rooted in truth that we can recover the strength to withstand the blandishments of a part-Christian world. Our prayer for this should be to Saint Thomas More.

RENEWAL

Prompt renewal of your subscription makes a big difference. So if you have not renewed, will you please do so as soon as possible.

Human Unity Under God

FRANCIS FENN, S.J.

I HAVE watched the crowds of people surging into London's Victoria Station around five in the afternoon (and been glad I was not among them!). A certain unity of purpose holds these people together: yet in fact it is only a surface unity. For each of them is following his own purpose and his own interest.

On another occasion I myself was rushing to catch a train at Marylebone (I had been misdirected to Paddington) and two people at the booking office stood aside for me to get my ticket when they saw I was in a hurry. Something, you may say, that might happen to anyone; a common act of courtesy.

Yet these people might have insisted on their rights: certainly justice would have demanded that someone should not come pushing into the queue just because he wanted to be first. But in fact they exercised charity or love: God, I would say, gave them the grace to do this act of kindness.

Human unity, human brotherhood; these are easy to say, and they are often too much simplified, as if "Love one another" was the whole story. Not only are the implications of human unity very complex when they come to be worked out in detail at the social, economic, racial and international levels (see for example Pope John's comparatively short encyclical *Pacem in Terris*), but the principles on which unity must be built are multiple: the search for and love of truth even if it conflicts with our own suspicions and prejudices, respect for others as free persons and for the rights which guard their autonomy and, only then, compassion and love tempering and completing truth and justice.

Truth is the natural object of man's God-given gift of intelligence. It affirms man's obligation to adapt himself to reality, especially in his relations with other people. Justice, on the other hand, safeguards man as a free and responsible person. (Man, we say, is made in the image of

God: God is supremely intelligent and supremely free.)

Charity brings about a mutual exchange between intelligent and responsible persons who follow truth and justice: it is upon this basis that unity is built, whether it be in the home, between young and old, in our own sphere of influence, in industrial relations, between nations or races.

A mutual exchange — of what? Of material possessions, of knowledge or ideas, of some kind of personal help: something, in short, that the other party needs. And this as a sign of the wish to give ourselves as far as we are able. To give and not to have this desire (a dole given to the poor) would be groundless and would not of course be charity. To profess the desire and not to give what we are able would be hypocrisy. Although his reference is to justice rather than charity, Pope John's words are apposite here: "It is no use admitting that a man has the right to the necessities of life, unless we do all in our power to supply him with means sufficient for his livelihood" (1)

I am sorry we have dealt so far with abstract ideas, though they should be capable of personal application. Here is a concrete example which takes us straight away into the practice of human dignity. Three hundred million people now living have no chance of proper human development, physical or mental. Half of the children being born in Latin America will die before they reach the age of five. Yet 80 per cent of the world's wealth or resources is owned by 20 per cent of its population. Do we care? And if we say we do, what should we be doing about it? Maybe we cannot do anything personally — except indeed by prayer, and by adding to the weight of public opinion whenever we can, so that governments and other agencies take notice. (2)

If we care, and find something to do for those in need, whatever or wherever that need may be, how is this a "mutual exchange" between persons? We can at least say "Thank you" when someone does us a good turn, and thank God for their generosity (which comes from him). At Claver House, we try to give to Africans (and through

(1) *Pacem in terris*, 32; cf. Paul VI, *Populorum Progressio*, 45.

(2) Cf. *Populorum Progressio*, 48-49.

them to their countries) what they need in order to be dedicated lay leaders in their own chosen field of action, and I am sure that they give to the English staff-members much (imponderable though it may be) in return.

In his valuable book, *Unity in Freedom* (3), Cardinal Bea writes:

“The giving to others of possessions helps the inner giving of oneself, and as this is known to others, a certain mutuality is encouraged. On the other hand, where exchange, or the giving of possessions is not possible, a certain charity in the sense of an inner giving and an inner good will is still possible, and thus one may have genuine charity towards the whole of mankind; and this, too, when known, as it can come to be known, is a mutual encouragement.”

In passing we may ask: can there be mutual giving between ourselves and God, who himself needs nothing? God wants to give us himself, and will do so in his eternal Kingdom (of which the Eucharist is a foretaste and a pledge): as a sign of this desire, he “works for us” in creation (4) and gives us everything we have. Our response is simply to be grateful: to seek to know and do his will; to be “open” to God and not turned in upon self — open even more fully than we can be to our fellow-man, though we must be that, too.

The unity of mankind does not, we have seen, depend just on people being together, as at a “rush-hour”; nor does it depend on the fact that aeroplanes, radio and television have made the world much “smaller” than it was. Nor will it be brought about by the fear of an atomic war. Truth, justice and charity must be brought into play, beginning with my personal environment. It needs repeating that it is only by the dialogue of free persons (5) that human unity and peace at any level can be attained: not by material or cultural means alone; nor by councils, conferences, even the

(3) London: Routledge & Kegan Paul, 1964.

(4) St. Ignatius, *Spiritual Exercises*, 236.

(5) *Populorum Progressio*, 54, 73; “Documents of Vatican II”, pp. 305-6.

United Nations — unless this dialogue is present.

The second Vatican Council had much to say on this modern situation in a variety of contexts, as anyone who has *Documents of Vatican II* (6) can see by looking in the index under "Unity". To bring about a fuller Christian response to this situation was, in fact, the main reason why Pope John called the bishops together: "The primary need of our day is to transfuse into the life-stream of this modern world of ours the renewing, deathless and divine energy of the Gospel". (7)

The renewal of Christians, which was the chief concern of the Council, is a necessary preliminary to the effective spreading of the gospel of human unity under God for which Christ died (8). Truth, justice and charity (as we have defined them above) find their fullest expression in Christ, and it is from him that his followers draw the power to spread his gospel all over the world, so that Christians become its light and salt (9), the leaven that permeates the lump. (10)

But how can Christians bear witness to the gospel which brings unity if they are themselves divided? "Without doubt, this discord openly contradicts the will of Christ, provides a stumbling-block to the world, and inflicts damage on the most holy cause of proclaiming the good news to every creature" (11).

The promotion of unity among Christians was, therefore, one of the main concerns of the Vatican Council and remains the concern of the whole Church. (12) For even if the Catholic Church has a god-given unity, this unity is not like the unity of a block of marble: it is something living, human; something that can grow and come to completion, or on the other hand sicken (though it can never die completely). Work for Christian unity must therefore tend "towards that fullness with which our Lord wants his Body to be en-

(6) ed. Walter M. Abbott: London, Geoffrey Chapman.

(7) December 25, 1961.

(8) John 12, 51-52; Ephesians 2, 13-14.

(9) Matt. 5, 13-14

(10) Matt. 13, 33.

(11) *Documents*, p. 341.

(12) p. 350.

dowed" (13); a fullness which must include all who have been baptised into Christ. (14)

But unity among Christians cannot come about without greater faithfulness to Christ and the guidance of the Holy Spirit. It involves humility, renewal, repentance, conversion; "not other people's conversion, but our own" (15). The Catholic Church, for her part, has admitted her share of blame for the division among Christians (16), and her need of "continual reformation" (17). Each one of us, then, must strive to renew his life according to the Gospel.

With the need of the world in mind, Christians of every race and church "long that there may be one visible Church of God, a Church truly universal and sent forth to the whole world" (18), a "harbinger of unity and peace for the world at large" (19).

(13) p. 365. (14) pp. 363-4. (15) Karl Barth.

(16) *Documents*, p. 351. (17) pp. 350 & 24. (18) p. 342. (19) p. 306.

CURRENT COMMENT

This month Father Crane considers the results of the Commonwealth Conference and finds them better than most imagine. Hope of better things lies in the agreement of member countries to differ. Confrontation is in vogue today and protest out, which means that reason is out, especially amongst the young who draw their inspiration from Che Guevara and Herbert Marcuse. Its prideful irrationality has penetrated post-conciliar dispute within the Church, placed bishops in an appalling position, sabotaged hopes of a true aggiornamento. There is a concluding note on the recommendation of the Wootton Commission for milder penalties for smokers of cannabis.

Commonwealth Conference *Confrontation in the Church*

THE EDITOR

THE Commonwealth Conference was successful, perhaps, for what it did not do rather than for what it did. It revealed differences, but it did not fall apart. Granted that the differences were considerable — as in the cases, for example, of Rhodesia and Asian immigration into Britain — the agreement of participants to differ represented, surely, a considerable gain in maturity. Differences were strongly represented, but that should be the way between friends. What one noticed on the positive side was the absence of any significant desire to use them as a means of driving Mr. Wilson and his colleagues into a corner. Implicit in this attitude is a welcome recognition that Britain, too, has her difficulties; that she cannot be bullied or blackmailed into policies that take no account of them; still less by developing countries that have nothing to lend in support of policies

they would press on the Mother Country. It is right that such policies should be aired and given a hearing; wrong that they should be used as a stick to beat Britain with; almost intolerable when those seeking to thrust them on this country are on the receiving end of aid from Britain and couple their advocacy of policies contrary to British interests with threats to leave the Commonwealth. The 1966 Commonwealth Conference ended on a discordant note; this one on agreement to differ. The gain in maturity is significant and holds promise of better things to come. The need at the moment is for patience and understanding. This applies particularly to Rhodesia and to the question of Asians coming to this country from Africa. There is the further question of aid.

Rhodesia and Apartheid

So far as Rhodesia is concerned, the point to concentrate on, surely, is not independence, but the danger of apartheid. It is the latter that must be faced and overcome at all costs. Paradoxically enough, British policies since UDI, however well meant, have been such as to make more, not less likely the coming to Rhodesia of the very situation which Britain's action in restraint of UDI was designed to prevent. Sanctions against Rhodesia have made apartheid more not less likely, whilst doing little to break her unilaterally claimed independence. For their effect has been to drive Europeans as a whole under the Smith umbrella, thereby robbing the country of the one thing it needs most if the apartheid threat is to be made to recede — a strong and effective opposition drawn from moderate European opinion, which exists even now in Rhodesia after three years of sanctions. It is precisely from this opinion that the recently formed Centre Party draws its strength. It would be stronger still if there were a settlement, so that it could fight its battles without the taunt of preparing for a sell-out to Britain.

The mistake made at present by so many in this country is to assume that the only effective opposition to Smith is that which rests on the support of Rhodesian African Nationalism. This is not so. Quite apart from its dubious character and composition in and out of Rhodesia, the

realities of the situation in that country are and will continue for some time to remain such as to confine the first stage of the struggle against apartheid to the moderately-minded section of Rhodesia's white community. The tragedy of the present situation is that policies designed—without any likelihood of real success—to defeat UDI are such as to stifle moderate European opposition and thereby render apartheid more likely. To the extent that Britain's policies in this matter have been pressured by African members of the Commonwealth they must take their share of blame for the production of a situation contrary to that originally intended.

Asian Immigration

Kenya's reputation for fair-mindedness has not been enhanced by the reaction of her representatives at the Commonwealth Conference to Britain's immigration policy with regard to East African Asians in possession of British passports. Britain's case in this matter is simple and, I think, sound. It rests on the assumption that the people of this country are incapable psychologically of receiving into their midst during a given period of time more than a certain number of aliens differing racially from themselves. The incapacity of the British in this respect may not be much to be proud of. The point is that it exists and must count as a factor when policies are formed. To disregard it would be most unwise and succeed only in storing up trouble for the future. At the same time, honest attempts must be made to influence racial attitudes amongst our own people, but the precondition of this, surely, is that aggravating factors should not be increased. Increased they would be, however, were unlimited entry allowed to East African Asian holders of British passports. Under the circumstances, therefore, there has to be restriction.

A Point of Contrast

As a result, Kenya's plan to rid herself of her Asian community has been held up. The idea appears to have been to deprive of economic opportunity the very large number of Kenya's Asians who were not Kenya citizens and held

British passports. Thus, they would be driven by economic necessity to find refuge in Britain. Technically, Kenya's case is perfectly correct. It is within the competence of a sovereign State to deprive a section of its community of the right to do business. But competence is not to be confused with justice and there are questions of natural justice which cannot lightly be cast aside in this case any more than in that of South Africa and her subjects of African race. So far as concerns the contrast between Kenya's policies and those of this country, I would say this: it is one thing for a host country to limit the rate at which members of an alien race can be received; quite another, to force them out of a country irrespective of numbers and regardless of consequences. It is illogical for Commonwealth countries, under present circumstances, to blame Britain for rising racialism at home and, in the same breath, scold her for not adopting immigration policies whose probable effect would be to cause it to rise still faster. There is room here for patience and understanding. The suggestion for a Commonwealth Commission on Immigration was a good one. It is a pity that the three East African countries most likely to benefit from its deliberations saw fit to boycott it from the very start. Despite their rebuff, the attempt to set it up and make it operate as an effective instrument and a just one should not be abandoned. There is a work of patience here, which Mr. Arnold Smith, the Co-ordinating Secretary-General of the Commonwealth Secretariat, seems increasingly well qualified to undertake.

Lesson from Formosa

In the matter of aid within the Commonwealth, this country is unable to give as much to its less developed fellow members as, perhaps, she would like. I am not at all sure, however, that quantity is anything like as relevant a factor in this context as people tend to make out. What counts here is quality; by which I mean that aid is given most effectively when it is administered in personalized fashion in the service of operations that obviously rate high in the

lives of receiveing communities. This cannot, of course, be always the case. In the very nature of things some operations needed in the building up of economic sub-structures must contradict the requirements named above. But these are much fewer than most, perhaps, realise. Structures like the Aswam Dam are only the rarest of occurrences in the lives of most developing countries today and this will continue to be the case for a very long time to come. What is needed and what counts most at present is the personalized operation that brings significant benefits in a short space of time to the members of a local community. By way of example, I would quote the work being done by the Nationalist Chinese in Africa today. Last summer in Sierra Leone, for instance, I saw a Nationalist Chinese working away unobtrusively with local people in a rice paddy which he had developed with them and which, in a matter of months, brought food to their doorsteps in a quantity unknown only a year before. So far as they were concerned, their friend from Formosa was producing an agricultural and social revolution under their very noses; one that brought immediate benefit to themselves and, through them, to their country as a whole. It is this kind of assistance that is needed most within the Commonwealth today.

There is, in fact, no reason why young and skilled citizens of Commonwealth countries should not give increasing aid to each other in this fashion, bringing their skills to bear on each other's problems in a way unknown before, and bringing to their work a dedication and spirit of mutual helpfulness from which nothing but good could result. This way a ground-swell of good-will could be created whose spirit would not be slow to affect relations between Commonwealth countries at the top. The Commonwealth Secretariat would do well to look into this matter; to encourage more personalized operations by all Commonwealth members in aid of each other. It might well find here that it has an instrument which will ease many of its more rarefied problems, as well as create further opportunities as it continues to be applied in the right place at the right time and by the right kind of people.

Negotiation and Loss of Face

It becomes the more difficult to reach agreement when parties to a dispute give vent to their grievances and, in the course of what is now their public confrontation with each other, proceed to adopt positions from which neither can retreat without loss of face. At this point, it is fairly safe to say, the truth of the matter under dispute is no longer open to objective consideration. Attitudes are now polarised; unreason is in charge as emotion tends to predominate. Neither party can give way. The inclination of each is towards a still more extreme position. One might as well be hanged, after all, for a sheep as a lamb.

Wars have resulted from this type of posturing. Peace, in many cases, has been indefinitely kept at bay. There is a great deal more to be said for secret — or, if you prefer, unobtrusive — diplomacy than many realise. One of the more foolish catch-phrases of our time is that which calls for “open covenants openly arrived at”. Its attempted application during past years has probably cost more lives than most would care to admit. The tendency, under such circumstances, is for opposing parties to a contentious issue to adopt positions that accord not with the realities of the matter under consideration, but with the popular fancy of the electorate at home. As a result, progress to polarization can be rendered almost inevitable. Emotion takes over as reason gells. Then the gun has its turn as the only suitable solvent of a problem aggravated out of all reason by national pride. So, Europe was butchered because Hitler's patience was exhausted. The present situation between Israel and the Arab States provides a perfect example of polarization that can only issue in war.

Protest and Confrontation

It is the same with that form of contemporary protest which is, in fact, not protest but confrontation. There is a world of difference between the Aldermaston Marches of the fifties and, say, the street battle fought last month outside Rhodesia House and followed, the same afternoon, by a savage and hysterical attack on South Africa House in

Trafalgar Square. This was confrontation, which had to establish itself through provocation and violence. It is the same with radical student groups within the universities themselves. Reason is out; emotion in charge; opponents shouted down and set upon in witness to confrontation against a society classified arrogantly and without true reason as decadent, incapable of reform from within (because certain to corrupt the reformers) and, therefore, destined to be destroyed. The prophets here are Che Guevara, with his definition of a guerilla as a social reformer, and the old neo-Marxist, Herbert Marcuse, whose anti-revisionist writings have enshrined violence everywhere as the prerogative of the young. In his old age, no doubt, Marcuse is rediscovering his youth as the temporary sugar-daddy of the witless teen-age generation of today.

Confrontation in the Church

Against this sort of background, we should not be surprised to find fringe Catholics caught by the contemporary craze for confrontation. So it has turned out to be. Since the close of the Second Vatican Council, there has been little attempt at popular level to explore the truth through ordered and prayerful discussion and work out ways of extending it to the world. In this sense, which is the real sense, there has been no *aggiornamento*. Instead, we have ecclesiastical authority confronted by priests and laymen from well chosen points of no return or from points morally certain to become such, if only for the unreasonably emotional and rebellious attitude of those who choose them. With an eye to the approval of vociferous clerics and laymen on the fringe of the Church and with the support of others already beyond it, would-be rebels strike an attitude of defiance calculated in no time to take them to a position of no-return, one from which neither they nor confronted authority can retreat without loss of face. There is this difference, however, between them. Authority so confronted cannot often retreat without scandal to the little ones of Christ's flock; without weakening their confidence in the authority of the Church. The rebels, on the other hand, have no intention of

doing so : polarization was their intention before they entered the dispute. What they embarked on, therefore, was not dialogue, but confrontation as an instrument of blackmail. Their technique is simple and thoroughly dishonest. In the name of dialogue they adopt a position of confrontation which makes dialogue psychologically impossible. They then use authority's inability, under such circumstances, to engage in dialogue as reason for further onslaughts against the institutional Church. Either way they win. If authority yields, the Faithful are scandalised and the rebels move to fresh positions of power against which authority can prevail eventually only at fearful cost. If authority resists at a point psychologically too early it is derided as square, confronted with increased vigour, made, thereby, to appear as without power and deprived of the confidence of the Faithful. Timing in this kind of battle is all; but it is this that authority is deprived of because it is in the nature of this kind of contest that the rebels should hold the initiative, being able to start the skirmishing whenever they please. What they are doing in fact and probably without knowing it is to transfer the tactics of Che Guevara to the Church. Marcuse, not the Holy Ghost, appears to be their main inspiration. What they should remember is that the Holy Ghost will be around a long time after old Marcuse has had his day and gone.

Church on the Defensive

It should surprise no one that the Church should appear these days as on the defensive. She is — in the same way that any decent individual is on the defensive when liable to surprise attack by toughs skilled in the art of snatch-and-grab. To some, these days, the new rebel establishment appears to be in the ascendant. Let them console themselves with the reflection that this is only so because the Church needs time, like everyone else under such circumstances, to gather her wits. University authorities in this country are in the same boat. Unpredictable attack leaves the victim temporarily stunned. When he staggers to his feet, he hardly knows which way to go. The Dutch are a case in point; their Bishops a classical example of good men confronted with

impossible alternatives. They have to decide soon whether to cut off the rebels or allow them to remain within the Church. Either way casualties will be great. The same dread decision may soon have to be taken by the American Church. And also by religious orders. The action of these should be twofold. Confrontation should be made to stop and its proponents thrown out; or, more gently, they should be confronted with themselves and made to decide whether to leave or stay; if the latter, on the terms of their order, not their own. Meanwhile, discussion at all levels should be greatly encouraged and communications improved with this end in view. Authority, these days, must be firmer than ever, but never rigid; kind, but never soft; bear constantly in mind the dignity of those over whom it has charge. Out of true regard for dignity discussion comes as an imperative. Genuine *aggiornamento* follows as a matter of course.

Within the Church as elsewhere, confrontation in the end is bound to prove counter-productive. Already this has proved to be the case. Very understandably the sensitivity of some Bishops has been seared by the vicious attack to which their authority has been subjected since the Council. Most wait for the storm to pass, unwilling to be drawn into controversy. A handful are inclined to be with it. A few have sought refuge in a rigid exercise of authority; from the heights, so to say, of their undoubted episcopal power. It needs to be said at once that this kind of action, however justified in itself, is, in its own turn, almost always counter-productive today. We live in an age when the public exercise of authority divorced from a base in informal discussion — and it can and should be firmly exercised on a basis of discussion — is almost always self-defeating. It leads not to obedience, but defiance and confrontation; another of those dreary situations in which neither subject nor superior can retreat from chosen positions without loss of face. The formula for the Church is a simple one: in the climate of today, *public* command rigidly given and *without* previous and sympathetic interchange of views leads to confrontation and risks the loss of confronting subjects to the Faith, their priesthood or their religious profession. Firm-

ness, which authority must display, is never to be confused with rigidity.

A Priest and his Bishop

This is now the situation at the outskirts of Florence where a good parish priest, Father Mazzi, who lives very close to the poor, was driven into confrontation by an episcopal command given for the withdrawal of what was undoubtedly a theologically unsound Catechism written by himself for the benefit of his people. So far as I can make out, there had been little previous discussion between Father Mazzi and his bishop, Cardinal Florit. When it came, therefore, the thunderbolt appeared to come out of the blue, taking the parish priest by surprise, bidding fair to break forever the work of a near-saint suffering, no doubt, from physical exhaustion and nervous strain. The near-saint was driven into confrontation by what I think of, at this distance, as an unthinking, unimaginative and, therefore, seemingly totally unsympathetic use of ecclesiastical authority. Whatever the motive of the Cardinal, it was made to look like pomp and circumstance against the poor.

The trouble at Isolotto flows at base from a lack of communication between a bishop and his priests; joined, no doubt, to a rigidity still found, understandably enough, in a good many bishops brought up in older ways and unable to adapt as required to modern needs. This deficiency is not confined to the Church, but it is hitting the Church particularly hard just now because of the backlash coming from a few on the episcopal bench in face of the confrontation forced on its members so unjustly and, particularly at this time, so wickedly by unthinking priests and laymen whose main object at the moment is to confront and deride authority. As a result of their depredations, some good men are suffering these days at the hands of religious and ecclesiastical superiors as they would never otherwise have been called on to suffer. As a result, the work of the *aggiornamento* may be held back for years; all as a result of the overwhelming ambition of a few beyond the fringe to make something of themselves out of the misery they bring to so

many of the people of God. One can only pray that God, in his turn, will forgive them — above all, for the scandal brought to so many in the Church.

Wootton Commission and Cannabis

The recommendation of the Wootton Committee — that milder penalties should be imposed on cannabis smokers because its effects are milder than those of other drugs — strikes me as particularly silly. Quite apart from the fact that, since many “graduate” from cannabis to heroin, one sound way of checking the disastrous heroin habit is to clamp down on those who smoke cannabis, there is another factor involved in this recommendation. It is that, to invoke milder penalties for the smoking of cannabis is to set it, as a habit, firmly on the road to social acceptability and, therefore, respectability. It is only a short step from there to a position where it becomes socially respectable in fact because eventually permitted without any penalty at all. People will then take it up as the “done thing”. The end of that road is social demoralization.

It is the great weakness of the kind of permissive amorality affecting Britain today that it cannot draw the line anywhere. It is carried necessarily by what one might call the crazy logic of its own lack of logic to the ultimate in degradation. It is a far shorter step than most people realise from mild penalties for cannabis smokers to no penalties for cannabis smokers; from the legalization of easier divorce and homosexual practice in private between consenting adults to sexual promiscuity as the rule of society and the legalization of homosexual practices between consenting adults in public; from the legalization of the murder that is abortion to the legalization of the murder that is euthanasia, and so on. There is no end to this road except that described by St. Paul in the first chapter of his Epistle to the Romans. It deserves careful reading.

We are a divided nation. On the one hand the workers are denied a 3½d. an hour increase and threaten to go on strike, on the other hand rising share prices in 1968 added some £8,000 million to the wealth of investors. As a unifying principle might we not all adopt the Universal Declaration of Human Rights? It provided a noble standard of judgment which Pope John praised highly.

Divided We Fall

E. L. WAY

THESE days writing a monthly article which attempts to keep pace with events is almost a hopeless task. It is easier to stick to a diary of events and write about the background and possible outcome of something which is going to take place in six or eight weeks' time. Even so a wink over a gin and tonic in the City can cause a tidal wave of rumour-mongering which results in a £100 million drain on Bank of England reserves. All that needs to be said is: "Mac — short for Machiavelli, alias Harold Wilson — is on his way to Buckingham Palace." You need not believe it. The contrived gloom and defeatism which it spreads will bring you a handsome profit if you are cynical enough to exploit the wild speculation of those simple enough to be hoodwinked. The news follows the 'crisis' that never was, and your diary of events is closed for a saner period.

Human Rights

December 10th was the twentieth anniversary of the Universal Declaration of Human Rights. The Declaration was adopted by the General Assembly of the United Nations on December 10th, 1948. It is a document which sets forth general principles of the highest moral value. And though it is not set down in a treaty which must be ratified, nor does it imply a legal obligation, nor is it a binding instrument of

any kind, it does render with precision the obligations already contracted by nations in the Charter of the UNO. The member states assume an obligation "to develop action conjointly and separately to promote respect and universal observance of human rights". And the Universal Declaration supplies an authoritative interpretation of these rights.

The impact of the Declaration has been remarkable, both nationally and internationally. Numerous constitutions and treaties have either incorporated or cited the principles. They have been realised in numerous international conventions, and recorded in verdicts of national courts of justice. The Declaration has become a standard by which the conduct of nations can be judged. And it makes very clear to all of us that even the most advanced nations frequently fall short of a minimum standard of civilized behaviour. Thus, for example, while we in England may congratulate ourselves that very very seldom is anyone "subjected to torture, or to cruel, inhuman or degrading treatment or punishment" (Article 5), we certainly cannot congratulate ourselves by claiming that "everyone, without any discrimination, has the right to equal pay for equal work" (Article 2). We are also clearly informed that "Everyone has the right to work, to free choice of employment, to just and favourable conditions of work and to protection against unemployment" (Article 23). "Free choice of employment" might exist in a community in which educational opportunities were not so uneven as ours, where the dustman's son can rarely qualify to become a doctor, but where it is unheard of for a doctor's son to become a dustman. Not that such a reversal of the natural order of things would give anyone pleasure. But the point, easily taken no doubt, is that unequal cultural backgrounds continue to reproduce themselves *ad nauseam*. The dustman's son begins his education in a class of 40 + while the doctor's begins his in a class of 14+. The results are predictable.

A Leaven

The Universal Declaration will continue to be a leaven and an inspiration. It will in time replace such slogans as

"Liberty, Equality, and Fraternity", and the right of all "to life, liberty and the pursuit of happiness." These earlier declarations were noble but imprecise. The democratic process has rendered them shorn of their imprecision. Article 25 states (1) 'Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control. (2) Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same protection.' The first right sets the match to the tar-shacks of the United States, the shanty towns of South Africa and Latin America, to say nothing of demolishing the slums of Notting Hill and Glasgow. The 9 million slum-dwellers of Merrie England ought to thrust the Universal Declaration of Human Rights under the noses of their M.P.s and town Councillors. What are these gentlemen doing to implement a minimum standard of civilized behaviour which our nation has pledged to carry out in the UNO Charter? Cynics can laugh, that is all they are capable of, but the implications of the Declaration will finally sink home to the dispossessed, and the riot police will be powerless to hold them.

Political Parties

The Declaration ought to be used forthwith as a standard by which we can judge the promises and performances of the political parties. Article 17 states "Everyone has the right to own property alone as well as in association with others. (2) No one shall be arbitrarily deprived of his property." The vast majority of the human race do not possess (1) a house (shacks don't count as houses), (2) land; how many possess even the six foot in which they finally rest? (3) a cow or a goat, or the tools of their trade, (4) clothes, apart from the ones they stand up in, (5) enough bedding to keep them warm on cold nights without having to throw their overcoats or floor-covering on their beds, (6) or even the minutest share

in natural wealth such as North Sea Gas which should by right belong to all. The truth is simple and shattering: nine-tenths if not more of the human race have been arbitrarily deprived of their property. Naturally the very few who own everything, and their dupes, are the staunchest defenders of the rights of property, for the very few.

Unifying Effect

At present we are a divided nation. On the one hand we have strikes almost every day in which the workers try to salvage some of their property, in which they try to obtain by force their just share of what they produce. At the moment of writing the increase in wages of 1.3 million building workers has been frozen. Mrs. Barbara Castle insisting that the unions should honour a promise they made to her to reduce their 3½d. an hour increase by 1d. When they refused, she forced a standstill while the entire increase was examined by the Prices and Incomes Board. Another example occurred in the House of Commons while that august body was debating the conditions under which horses were exported from Britain. Protesting shouts came from the public gallery. The nurses were not horses and they wished to be heard concerning their working conditions which were steadily deteriorating in their hospitals. They were dragged out by flunkeys.

All this on the one hand, and on the other the police surgeons are threatening to withdraw their services unless they receive what amounts to an 850 per cent increase in their salaries. And in 1968 rising prices added some £8,000m. to the wealth of investors—an incredible sum when compared with the National Income in 1967 of just over £31,000 million. A mere rumour, the gin and tonic cackle in the City about Wilson going to the Queen, is enough to cause a panic outflow of capital. Why do we thus tamely allow the plant to be pulled up by the roots every now and again so that the moneyed interest can see for itself if the plant is growing? Our exports, our growth and our productivity have all increased so what reason other than party interest

and selfish fear could have made *The Times* start squealing for a coalition government ?

Empty Houses and Homeless People

That we are a hopelessly divided people can be further seen in the fact that while there are half a million empty dwellings, some of them owned by landlords some of them by local authorities, there is an ever-growing number of homeless people. It has been suggested that the local authorities should be empowered to levy full rates on such privately owned empty property. But they would first have to put occupants into their own empty property before chasing the landlords. (Their property is empty because in some cases they are waiting for months for repairs and redecoration by the works department.) Apparently some 91 councils have already levied full rates on empty property, but others make the excuse that this action would require extra staff. A good reason to stop the houses from ever being occupied.

Yes, it is no good pretending otherwise, we are a divided nation. Perhaps it is not too much to hope that in the Universal Declaration of Human Rights we can finally agree on a standard by which to judge men and nations. It is true that the Declaration has a serious omission: there is no reference to God from whom all human rights derive. The Holy See noted this omission with some perplexity. And it also noted that some of the articles did not have an adequate definition of liberty of religion or of religious teaching. Yet it has recognised that the acceptance of the Declaration has pointed out that our objectives are far from being reached. So much remains to be done to ease the lot of the vast majority of the human race. Human dignity continues to be trampled upon. The legend of the superiority of some races and of peoples continues to thrive. Apartheid will be with us for some time. The glaring disparity of oceans of wealth and islands of poverty continues to shock those with any pretence to a conscience.

Act of the Highest Importance

Pope John in his *Pacem in Terris* (Modern developments,

Part IV, p. 52 C.T.S.) wrote:—

“An act of the highest importance performed by the United Nations Organization was the Universal Declaration of December 10, 1948. In the preamble of that Declaration, the recognition and respect of those rights and respective liberties is proclaimed as an idea to be pursued by all peoples and all countries.

Some objections and reservations were raised regarding certain points in the Declaration. There is no doubt, however, that the Document represents an important step on the path towards the juridicial-political organization of the world community. For in it, in most solemn form, the dignity of a person is acknowledged to all human beings; and as a consequence there is proclaimed, as a fundamental right, the right of free movement in the search for truth and in the attainment of moral good and justice, and also the right to a dignified life, while other rights connected with those mentioned are likewise proclaimed.

It is Our earnest wish that the United Nations Organization . . . may become ever more equal to the magnitude and nobility of its tasks, and that the day may come when every human being will find therein an effective safeguard for the rights which derive directly from his dignity as a person, and which are therefore universal, inviolable and inalienable rights. This is all the more to be hoped for since human beings, as they take an ever more active part in the public life of their own political communities, are showing an increasing interest in the affairs of all peoples, and are becoming more consciously aware that they are living members of a world community.”

A Changing Church in A Changing World

I. THE MACHINE MAKETH MAN

JOHN MURRAY, S.J.

IT is a truism to say that enormous changes have taken place in the last fifty, indeed, the most recent twenty years. There are earlier periods in Western history; the fifth century B.C. in ancient Greece, the foundation and the growth of the Roman Empire, the Renaissance, the French Revolution with its aftermath, that were ages of mighty transformation in human ideas and culture and in conditions of human living. But was any of them as startling or as revolutionary as our own? What is of paramount significance in recent years is the scientific and especially the technological revolution. Science and engineering have broken through with a vengeance. Science has been active of course for centuries. Now at last has come the great break through. We need only consider today's conditions of life in western society and contrast them with the Victorian and Edwardian eras. Planes, television, space adventure, machinery and conveniences of every kind, automation and computers; what a litany of technical achievement. Very soon, they hint, you'll be able to empty sacks of alphabetical letters into a computer and it will write the plays of Shakespeare for you.

Perhaps. And again, perhaps not. For in the process there is loss as well as gain. What we are gaining so strikingly in *civilization*, in the technical, that is the material, sense, we may well be forfeiting *culturally*. We are becoming maybe a *highly civilized* but *poorly cultured* people. And there is always the pertinent reminder how moral and ethical standards have deteriorated in our more technically equipped countries. "The automobile", it has been said, "makes

real the legendary foreign land, but it also makes legendary the once real values of the ancient market place. Mass production puts Bach and Brueghel in every home, but it also deprives the craftsman of a market for the skill and pride he puts into his useful artefact. Modern plumbing destroys the parish pump, and modern cities are hostile to the desire to plant and keep one's roots in a native land". And, let us not forget it, technology can frighten as it can encourage; it has its immense potentialities for evil as also for good. We can explore the heavens and yet destroy the world. The new-found control of Nature which technology has opened out for modern man may come to be seen as the latest form—and a sinister and dangerous form—of the old tyranny of Nature.

Man's Confidence

Yet, fears and general timidity apart, it has been a wonderful achievement. If used wisely, it offers remarkable opportunities for transforming the face of the earth and for bringing aid and development for the poorer peoples. Again, if used wisely, it could make men more conscious of their unity as one human family and of the interests they have in common. The fact remains that man has at last succeeded in winning a great control of Nature. Nature is no longer the adversary against whom he must struggle hard and long; it is becoming his instrument and servant.

This has brought with it at once a growing confidence and yet a feeling of insecurity. Man is thrilled and at the same time frightened, thrilled at his new mastery and opportunities, but frightened at the potentialities he can glimpse in them, and frightened too, as rarely before in western history, by the lack of a sense of purpose in it all and in his own existence. He is aware that he can build and create and move faster than any of his ancestors: but he is not so certain where he is moving, and ultimately why. His know-how is immensely greater but he suspects this is not always the same as knowledge. But naturally enough, his chief reaction is one of self-confidence. Collectively, we can do great things; the rate of progress does not appear to slacken.

What are the limits? Or, even, are there any limits to further advances in the future?

Man Comes of Age

This new confidence in man's powers and achievements is greatly influencing his attitude to religion and to God Himself. 'Modern man', which is only a shorter way of saying "a large number of people at all levels of western society", is becoming *humanist* and *atheist* in a new manner. His is not the *atheism* of revolt, the rebellion of an angry spirit; it is not the *humanism* of an earthy Epicurean. It is rather the *atheism* of polite dismissal, not unmixed with thankfulness for what the Almighty has given to humanity in the past. With his new lordship of the world man has come of age. He can face difficulties and solve problems for himself. He no longer needs some Higher Power to whom he can turn in emergency and personal distress. The providence of the Eternal Father, as proclaimed by Christ, was very necessary in man's earliest stages of development, when he was less competent and less sure. But now he can provide for himself. God guided and assisted him through his years of tutelage. He is now the adult man, he has come into his human heritage.

Putting this in another way: to the modern man God has abdicated. Nominally, Christian writers have spoken of a *religionless Christianity* and of the *death of God*. As serious a theologian as Dietrich Bonhoeffer can write as follows:

"The only way to be honest is to recognize that we have to live in the world, as though there were no God. And this is just what we do see — before God! So our coming of age forces us to a true recognition of our situation vis-à-vis God. God is teaching us that we must live as men who can get along very well without him. The God who is with us is the God who forsakes us. The God who makes us live in this world without using him as a working hypothesis is the God before whom we are ever standing. Before God and with him

we live without God. God allows himself to be *edged out of the world*. . . .” (1).

Our Problem Today

We are faced to-day with a new situation for our Christian apologetics. It is not a case, as it was for the earliest Christians, of proving the reality of the one, true God in a world of pagan deities, when men were very familiar in a loose and indefinite way with gods and Godhead. Nor is it a question of proving the existence of a Supreme Spiritual Power in a completely materialistic atmosphere. Modern man, as defined above, is not very interested whether God exists or not. In his opinion, God may very well exist but He no longer matters so far as modern man himself and the world of today are concerned. What we must prove to him is not God's existence but God's relevance to the modern scheme of things, the pattern of mid-twentieth-century life. He thinks he can explain this adequately without introducing any God from “up there” or “out there”, merely out of his scientific principles and experience, as he is now in a position to control, adapt and alter Nature by his own human capacities.

In other words, we have to show modern man that Nature does not in the last resort explain or justify itself and that man, in particular, does not live by *bread* alone or by the many, complex variants on that simple Biblical expression, *bread*. And here, in the end, man himself is our principal ally. Confident though he be in his powers, he is secretly fearful in himself. He can do so much, yet at heart he is scarcely convinced of the value of much that he is doing. Under the jaunty exterior there lies an aching hollowness. Inarticulately maybe, he hears the echo of St. Augustine's *cri de coeur*: “*Fecisti nos ad Te, Domine*; Lord, Thou hast made us for Thyself, and our hearts can find no rest until they rest in Thee”.

A further letter from Bonhoeffer recalls this situation:

“ . . . We believe too much in our own power . . . We

(1) Bonhoeffer. *Letters*, pp. 121-2. (July 16th, 1944).

felt too much satisfaction with our scientific, economic and social progress, and we identified this process with the coming of the kingdom of God. We felt too happy and complacent in this world; our souls were too much at home in this world. Then the great disillusionment came. We saw the importance and the weakness of humanity, we were suddenly awakened from our dream, we recognized our guiltiness before God and we humbled ourselves under the mighty hand of God. . . . We had to recognize the limits of man and that means we discovered anew God in His glory and almightiness, in His wrath and grace". (2).

Our Starting Point

Well, what is our Christian attitude to this newly emerging "world"? Where and how do we begin? *Definitely not*, through any effort to escape. We could not escape in any case. And we should not want to. This new world is our world, the world of mid-twentieth-century man, the world in which the Christian layman and laywoman must give *witness unto Christ*. We are Christians, not of the fourth or the thirteenth but of the twentieth century. We ought to be excited by these achievements every bit as much as our humanist brethren. In the main, man's achievement is also God's achievement. Man is making full use of the world in which God has set him; he is carrying out his responsible stewardship; he is, in a genuine sense, co-creating with God. The intelligence he shows and the skills he employs are after all gifts from God: the more effective his use of them, the richer is his service both of God and of his human neighbour. Our *Christian witness* — and this is particularly true of the lay Christian — is by no means limited to our personal lives. It ought to be a total witness: to the power and providence of God operating in Nature and the world and to the reasonable and right employment of all the resources He provides. This *Christian witness* should be given today in the science laboratory, on the factory floor,

(2) Lecture, autumn, 1930. *Collected Works*, i. pp. 69-70.

at the drawing bench. It remains always our responsibility to bring God into our workaday world, to see that world — and to teach others to see that world — against the eternal background of God. It has become a task of the greatest importance; to bring home to a confused and embarrassed world the sheer relevance of God.

What We Can Learn

If as Christians we have much that we could teach to the technicians, there are lessons we can learn from them. In the first place, their factual and objective approach. When people speak of a quarrel or an inevitable tension between *science* and *religion*, they are not referring usually to the real specialist or expert, who is frequently a modest and self-effacing man. They are thinking of a so-called “scientific” atmosphere, diffused by popular writings and the mass media of communications. In the past the Church — and religious bodies generally — has been conservative; after all, she has a great deal which it is her duty to conserve. Church authorities have the right to move slowly; one can scarcely expect them to dance at the coat tails of the latest fad or fashion: at times, no doubt, they have proved too hesitant and conservative. All the more reason, then, in our modern world, for a healthy and continual dialogue between Church and the scientific and technical world.

Besides, the technical world has its own standards and its discipline. It concentrates on work; its aim is the well made, finished product. The technician can trust his material and instruments, can rely on the result. He has little patience with what is vague and not subject to control. His success implies and calls for a certain measure of sacrifice. He has to give himself to his job; he must observe carefully and conscientiously certain processes and rules. There is also a strong emphasis on service. Technology exists to serve mankind. A little reflection will show us how much we depend on the work and the good quality work of other men. The roads we drive on, the bridges we cross, the trains in which we travel, the planes we fly in; all these are the products of our applied sciences. We avail ourselves of

them confidently, almost casually, and as we do so, we are making a firm act of faith in the technician's good work. He is serving you and me, and the community at large. Technology therefore has its own *ascetic*, its training in the careful and precise use of material and in a keen sense of individual responsibility. It is at the same time a formation in the spirit of *service*. We can hardly expect the technician as such to go beyond the horizon of his own special world. But let us remember that the two terms, *ascetic* and *service*, play a very large part indeed in our religious life and outlook.

God Revealing

Revelation, in the strictest sense, was given to us once, and once for all, in God's self-communication through Jesus Christ. But many theologians are now using the expression in a wider context, that of God showing and unfolding His Presence throughout man's history. In this context, we may well think of the technical advances of our day as part of this broader manifestation. In Western society, with which we are dealing, man is certainly more mature; the level of life and education and skilled formation has been greatly enhanced; the heavy, stolid drudgery so long associated with manual work is considerably lightened. Even when due allowance is made for routine and the monotony of modern manufacture, it remains true that higher skills are required and a larger sense of duty and responsibility. Under these circumstances, a man's daily labour ought to be a more human business; that is, more suitable for a reasonable and responsible person. Surely, more human in this sense than the slower, more painful toil meeting the dour and dogged resistance of brute matter. Is it fanciful to imagine that these new opportunities with their increased demands are intended to correspond to man's increased awareness and capacity? "I have not called you servants but friends" were Christ's words to the Apostles. He added the reason, for a master does not take a servant normally into his confidence but tells him simply what to do: to a friend and partner he reveals his mind and outlook, and in effect asks him to co-operate with him. Again, is it fanciful to imagine

that, in the development of the resources of this world, modern technology is elevating man from the status of servant to that of partner and friend of God.

A Final Reminder

We are frequently informed that as Christians, we are *in the world but not of the world*. "In the world"; that is clear enough: it is here that we have to lead Christian lives and give witness to Christ. Not "of the world": certainly, in the sense that this world is not the be-all and end-all of our existence, that even while we are in the world, we have to transcend that world, in our belief in the truth of God, our filial trust in God's providence and goodness, and in a Christ-inspired and Christ-like service of God and our neighbour. But, whatever be its source of danger and temptation, however strong a fascination it may exercise on our imagination and selfishness, the world remains God's world. We cannot abandon or reject it as though it were, at best, a necessary evil. We have to leave it, within the narrow confines of our individual possibilities, a better place. In the final resort, as Christians, we should have an even greater interest in this world than its devotees. Dr. E. L. Mascall has made this point admirably clear:

"The orthodox Christian, then, is concerned not less than the secularist with the fate and vicissitudes of 'this world', and he may indeed validly claim that, if words are used correctly, Christianity is the most radical and authentic humanism. For it holds that man — not merely his soul — is made for the vision of God, and that the kingdoms of this world are to become the Kingdom of God and Christ. Furthermore, the involvement of the Christian in the life of the world will be seen as nothing less than his participation as Christ's agent and instrument in this work of transfiguration, a work which is going on here and now, since grace is the beginning of glory" (3).

(3) *Scientific Outlook and the Christian Message*, p. 63.

For the underdeveloped countries of the world international trade raises special problems : fluctuations in the international price of their chief exports, obtaining capital equipment for their new industries from overseas by borrowing, or by foreign investment or aid in the form of loans at low interest or through outright grants. The advanced countries must also be prepared to import goods from the under-developed countries.

What Kind of Economic System? (x)

THE INTERNATIONAL SCENE (ii)

J. M. JACKSON

IN the last article of this series, we saw that countries may gain in a number of ways from international trade. They may obtain raw materials that are non-existent at home; they may obtain goods which could only be produced at home at excessive cost and using too many of the community's scarce resources; or they may benefit from the specialisation made possible by international trade and the increased efficiency this brings; or it may simply be that customers in all countries are offered a greater variety and are better able to satisfy their individual preferences. There is a clear gain to all those participating in international trade, especially if this trade is between equals. There may be imbalance from time to time, which creates difficulties and may lead some countries to impose restrictions on the freedom of trade, but this does not deny the underlying gains that occur as a result of trade. Britain may find the balance of payments a tiresome headache at times, but nobody can claim we would be better off if there were no international trade.

Underdeveloped Countries

For underdeveloped countries, the existence of international trade raises special problems. It is difficult to sustain any argument to the effect that these countries are worse off because of international trade, but it is certainly the case that international trade does not seem to offer them a share in the growing prosperity of the world. Moreover, international trade does seem to introduce an element of instability into the economies of developing countries. This is because their export trade is very largely limited to raw materials and food products.

The demand for these products is not expanding at all rapidly. World population is growing, and the *need* for increased food production is only too obvious, but there is no *demand* for it. Certainly there is no growing export market for the food products of the underdeveloped countries. They need more food to feed their own peoples, but the kind of food product they sell to the more advanced countries (things like sugar, coffee, cocoa) are in limited demand. These countries want to increase their exports in order to pay for increased imports of capital goods they need to transform their own economies. As productivity in the advanced countries increases, manufactured goods become more plentiful, but they are not offered on cheaper terms to the underdeveloped countries because wages rise in the manufacturing countries and the benefits go to workers and shareholders in these countries. The underdeveloped countries do not share in the benefits because they can not offer in exchange products for which the advanced countries have a growing demand.

The dependence of the underdeveloped countries on the export of primary produce leads to instability in their economies. Consider a country dependent largely upon the export of a single staple product, say cocoa. If the crop is good, the country may enjoy a period of prosperity. This will be particularly so if the country more or less has a monopoly of the product, for then it need not let the market be flooded with the whole of the bumper crop. It can hold back part of the crop for another year, if storage is possible.

If, however, there are many producers, a good crop may not be an undisguised blessing. Unless there is agreement, it is no use one country holding back part of the supply. If the whole crop is marketed, the total supply is large and the very limited market may mean a low price. For one country to withhold part of its supply may have only a limited effect on the market price, only part of it accruing to that country anyway. The price remains low, and it loses further by reducing the quantity it sells. If the crop is moderately good but not over-abundant, the position is probably the best a country can hope for. The worst position of all, of course, is for its own crop to fail when other countries have an abundance. Then the price is low, and the country concerned has little to offer. A general failure of the crop might at least have partial compensation, if not complete, in a higher price.

International Aid.

Underdeveloped countries clearly need help. On one level, there is a need for some arrangement to try and ease the difficulties that are involved in the variability of the harvest of certain crops, and the fluctuations in the international price of their chief exports. The seriousness of these fluctuations may diminish with development, as other kinds of export assume a larger importance.

The most serious problem, however, is not that of fluctuations. The average export earnings of the underdeveloped countries is low, and given the present form of their economies is likely to remain low. These countries want to industrialise. Admittedly they need to increase their agricultural output for their own use, but there is ample scope for greatly increasing agricultural production and releasing a large part of the present agricultural labour force for industrial employment. Industrialisation means capital equipment for the new industries, and this can, at the moment, only be obtained from the more advanced countries of the world.

How are the underdeveloped countries to get this capital equipment? When Britain industrialised, the only source of capital equipment was her own resources. Domestic

savings were the ultimate source of the investment which took place in British industry. Because some people did not want to consume all of their incomes, it was possible for men and material resources to be used for producing investment goods (machines and factories) instead of consumption goods. This path is not open to the underdeveloped countries today. The standard of living in these countries is so low that it is unrealistic to expect any significant level of savings to emerge. Even if it did, it would not help. These countries do not have the men with the right kind of ability, or the necessary material resources to produce capital goods for new industries. If demand could be switched from consumption, and the labour and other resources released could be used to produce exportable goods, these countries could earn more foreign exchange. But we have already seen that the market for their traditional exports is strictly limited, and until there is a measure of industrialisation it is difficult to see what new lines are likely to be developed as exports.

This means that the capital goods must come from overseas, and the underdeveloped countries cannot obtain them in the ordinary course of trade. This leaves a number of possibilities open. First, an underdeveloped country may borrow in order to obtain supplies of capital goods; foreign firms may undertake the development of industries inside the underdeveloped countries; or outright gifts may be made to these countries. Let us consider each in turn.

The Use of Loans

If a country borrows overseas, it does of course put itself into debt. Nevertheless, it is not reprehensible to go into debt if one is using the loan productively. There is no excuse for a country like Britain borrowing abroad to enable the country to maintain a higher standard of consumption than she can maintain as a result of her own efforts. This is the position of the ordinary citizen who just cannot manage to live within his income. But we do not condemn the man who borrows a few thousand pounds to start himself up in a business, who is prepared to work, and has a real chance of making a go of things.

Nevertheless, over-reliance on borrowing can have dangers for an underdeveloped country. The development of new industries will certainly increase the national product, but the payment of interest on the loans will create a new liability on the balance of payments, and so, perhaps at a much later date, will repayment of the capital sum borrowed. These liabilities will be much less than the amount by which the national product has been increased, and all will be well, *provided that the new industries offer adequate export opportunities*. Suppose, for example, that a country borrows £10 million. This might increase the national product by £2.5 million a year. If it is paying interest on the loan at 10 per cent even, this represents £1 million a year. There is a clear gain to the country concerned of £1.5 million a year in goods which can be enjoyed by its own citizens.

The trouble is that it may be unreasonable to expect £1 million worth of exports to result from an increase of £2.5 million in the national product. If, for example, it can only increase exports by £0.5 millions, then its net export earnings from all its trade is reduced by £0.5 millions, and further development is impeded.

Foreign Investment

When a foreign company invests in some project in an underdeveloped country, that country benefits in two ways. The capital goods required for the establishment of a new industrial enterprise are paid for out of the funds of the foreign company and not out of the limited foreign exchange available to the country from its export trade. Secondly, the company may employ local labour for construction work in connection with the project and so on. To pay for such labour, it will have to obtain local currency, and to get this it must offer its own national currency in exchange. This provides additional foreign exchange for the underdeveloped country, enabling it to import capital goods required for other projects.

The foreign company will, in due course, transmit some of its profits back home. This will, as with the payment of interest on loans and the repayment of the loans, lead to a

drain on the country's foreign exchange earnings. There is unlikely to be any question of repatriating the capital represented by the investment: this would involve finding a willing buyer. On the other hand, the amount of profit being sent out of the country may be greater than would have been the interest on a loan. Undue reliance on foreign investment could, therefore, be dangerous.* This is certainly so if the enterprise is primarily a domestic one — that is, an enterprise catering primarily for local demand. In practice, however, foreign investment may well take place in just those fields where it is most likely that opportunities for the development of an export trade exist.

We must be careful in our analysis at this point. A certain amount of profit transmitted abroad represents a definite drain on the country's foreign exchange. Suppose there are two projects, one involving production for the home market, and the other involving a substantial export trade. Both may be comparable in costs and in the level of profits. There is no more harm in a foreign company investing in the domestic project and local interests investing in the export one than there is in the reverse situation. It is only the amount of the outflow of profits that matters, and it does not really matter which is the result of foreign investment. There is one important qualification, however. A foreign company may be looking for a site for a particular project. The project is that of the company rather than the underdeveloped country. If an underdeveloped country is not prepared to co-operate, the company will take the project elsewhere. In such an event, the chance to develop the export trade is very much tied up with the particular investment by the foreign company.

Foreign Aid

Finally, there is the possibility of foreign aid being given. This may take the form of loans at very low rates of interest. Here the same problems arise as with any loans, except that the drain on foreign exchange is reduced because of the low

* The danger referred to here is quite separate from the danger associated with the control of too large a part of the economy by foreign enterprises.

interest charges. Or aid may take the form of outright grants. Although not strictly aid, we may include here expenditure by Britain or the United States on overseas military bases. Money spent on these bases, including the payment of local labour, involves the supply of foreign exchange by the military power in order to obtain the local currency.

There is no need to argue the case for foreign aid at length in these columns. Increasingly there is an increasing awareness of the duty of the citizens of one country to support their less fortunate brothers in distress. But once this is admitted, why should the duties of Christian charity be limited by national frontiers? There may be circumstances in which one might argue that a particular underdeveloped country had forfeited such claims as it might have against those who might be expected to assist it, but this is another matter. In general, the richer countries have exactly the same kind of obligation towards the poorer that the richer citizens have towards the poorer members of their own society.

What can we Afford?

How much aid could a country like Britain be expected to contribute towards aiding the underdeveloped countries. A commonly suggested figure has been 1 per cent of the national income; there have been suggestions in some quarters that this figure might be doubled. Is this realistic?

The British national income is about £36,000 million. An extra 1 per cent of this is £360 million. Now in 1964, we had a disastrous balance of payments deficit of £800 million. About half of that deficit was on current account. The rest represented net investment overseas. We were losing foreign exchange partly because we were acquiring real property or shares in foreign companies on a much greater scale than foreigners were acquiring such property in Britain. Even the £400 million deficit on current account, our real overspending on goods for our own consumption, was a very serious matter. To eliminate that kind of deficit is not proving an easy problem. To do so, we must curb our

imports and increase exports. International obligations seriously limit our freedom of action (and so does the possibility of retaliation) in curbing imports. Exports can only be increased if we can produce the right goods at the right price and take the necessary measures to find buyers.

To try and give an extra 1 per cent of our national income in foreign aid would double the magnitude of this task. Make no mistake. To increase our foreign aid is not something we can do just by tightening our own belts. *Giving more aid means obtaining that much bigger surplus on the balance of payments.* If we give a grant of £10 million to some underdeveloped country, that money need not be spent in Britain. If the beneficiary country spends it on American machines, the effect is just the same as if we ourselves had bought an additional £10 million worth of machines from America. It is no use tying the aid to British goods. The country concerned simply orders British goods against this special aid, but in fact makes these orders for British goods it would have bought in any case. It then uses the foreign exchange it has saved on buying from some other source, if it wishes.

France in particular has complained bitterly about the balance of payments deficits run by the Anglo-Saxon countries. American overseas expenditure, however, has injected a great deal of money into the underdeveloped countries, whether we like the reason behind it or not. If Britain and the United States were forced to get their balances of payments into order, the underdeveloped countries would lose heavily. And France has shown not the least consideration for the underdeveloped countries that would suffer if the world were forced back to the kind of financial orthodoxy based on a superstitious worship of gold. Balance of payments deficits mean surpluses for other countries. I have already argued, in the previous article, for a system whereby the responsibility for adjustment was shared by the surplus countries as well as those in deficit. This argument is strongly reinforced by the need of the underdeveloped countries for aid, and by the serious limitations

placed on a country's ability to offer aid by its own balance of payments deficit.

Import Policy

The earlier part of this article will have indicated the need of a developing country to increase its exports, both to pay for the continuing import of capital equipment, for industrialisation is a long process, and to meet the outgoings of interest and profit created by foreign loans and investment. It is important, therefore, that the advanced countries should open their doors to imports from the underdeveloped countries of the world. This condition is simply stated, it needs no elaborate argument. But it is probably easier to convince people of the need for giving financial aid to the underdeveloped countries than it is to persuade them to admit imports that might lead to local unemployment. The willingness to accept the burdens imposed by adjusting our own industrial structures as developing countries come to compete with our own industries will be the real test of our willingness to help.

How is ordinary school-teaching appropriate work for priests and nuns? How can one develop a personality if one is by nature negligible? Why are women more prone than men to "nervous breakdowns" and mental illness? Is the state of celibacy natural or supernatural?

Any Questions ?

WILLIAM LAWSON, S.J.

How is ordinary school-teaching appropriate work for priests and nuns ?

If you think it isn't, what would you have them do? Joseph II of Austria was a fool when he told the priests to "go back to the sacristy", as though they had no rights and duties beyond administering the sacraments and teaching catechism. Isn't "instructing the ignorant" one of the spiritual works of mercy? And would not "instructing" include the imparting of any knowledge which is necessary for the development of a full Christian personality? In these days, when so much of human life can be lived with no apparent need of religion, it is more than ever necessary to keep the secular aware of the sacred. The world can run its economy, its politics, its scientific researches and its culture without having a religious profession; but if it denies or ignores God all its affairs will get out of hand. Christians should be in the world, in industry, politics, business, the professions and the arts to keep the sacred and the secular in harmony. The presence of priests and nuns in the teaching profession is itself a sign that Christianity can be at home in any honourable worldly occupation.

The presence has to be markedly Christian not by dragging religion into secular subjects but by its humanity, all the more attractive because it is supernaturalized. Priest and nun should be professionally competent and correct, just in

all their dealings, reliable, patient with pupils, courteous with all. Both sacred and secular are betrayed if religious teachers are not properly trained, or are culpably ignorant, or punish excessively, or judge rashly, or damage their students with calumny or detraction, or bully them, or revenge themselves upon them for some slight, real or fancied, or persecute them just out of dislike.

That catalogue, alas !, is drawn up not out of the imagination but from the records.

How can one develop a personality if one is by nature negligible ?

No one can be negligible who is made by God, redeemed by Christ, and destined for eternal life. An assessment of one's value is false if it denies the divine evaluation. The making of a personality should start there, with an acceptance of God's providence and a conviction that it is worth while to be oneself.

Contentment with oneself has to be based on faith, and to be maintained by the necessary act of faith which is prayer. A supernatural judgment and the adoption of a supernatural scale of values is a work of grace, and it can make heavy demands on human nature. We all like to be well thought of by those whose opinion we cherish. St. Paul said that the only opinion that mattered to him was God's; but the general run of Christians want esteem and even admiration here and now. Often enough we envy others in their talent and success, and, wishing to be as sought after as they, we grow discontented with our own meagre abilities. We should remind ourselves that the only person we can possibly be is the self of which God has given us the germ and the makings, and that the essential richness of any personality is love of God and love of people. Much of what is popularly thought to make an outstanding personality is superficial and evanescent, as is the adulation which it evokes. The discerning will look for the qualities which are permanent, and they are love and its attendants — patience,

humility, kindness, generosity; and those, by the grace of God, are within everybody's range.

Why are women more prone than men to "nervous breakdowns" and mental illness?

If they are, the root reasons had better be sought from the medical and nursing professions and from social workers.

It seems to me, as a lay observer, that they have always more to put up with than men, part of the extra burden being unavoidable and part being the result of unfair discrimination which should be stopped. They suffer, for example, from uncertainty and insecurity beyond the normal unpredictability of the future. A young fellow decides that he will learn this or that craft, or follow this or that profession, and marry when he feels like it; and he is usually able to act on his decision. A young woman has to end her planning with a big question-mark. She will be welcome to do the arduous jobs, such as teaching small children and nursing, which men can't do; but for all the others, and the training necessary for them, she will be at the back of the queue. More women than men have to take work just for a living, rather than for liking; and for equal work they receive less pay, although their needs are no less than men's in the unmarried state.

In marriage the daily details of bringing up children and keeping house are the woman's charge. Things and persons make endless demands upon her, and she is subjected by them to a kind of continuous nagging. That she is by nature better endowed with patience and endurance than her husband does not lessen the load. In addition the support she gives him is a tax on feelings and emotions.

It is an excellence of feminine nature to be personally involved, to take things to heart. The involvement could be an unbearable strain.

Is the state of celibacy natural or supernatural?

Supernatural, I should say, in that, as it calls for life-

long restraint of strong impulses, it must have the support of God's grace.

I think the question of celibacy as a chosen and consecrated state of life has been bedevilled, even inside the Church, by the view of sex which prevails at present. "Sex" no longer means just one of the two versions of human nature each of which is a particular enrichment of personality, making two sorts of human beings who are complementary. "Sex" means the activity of the sexual faculty, as in the current revolting phrase: "To have sex". The sexual instinct is put on a level with hunger and thirst; and it is taken as axiomatic that, if one does not eat and drink, one dies, and, if one does not "have sex", one does not live. Not to "have sex" is unnatural; and the state of celibacy is wholly contrary to nature.

That, obviously, is quite untrue. Christian morality demands celibacy from all before marriage; and those who keep to that standard manage to survive until they marry. Within marriage a temporary celibacy has its place as an expression of love. There are Christian men and women in their thousands who, by choice or by force of circumstances, live celibate lives and achieve full personality.

Marriage is the great school of love, in which man and woman cherish one another and enable one another to achieve the perfection of personality, to have the fulfilment of parenthood and bring their children into eternal life. It is a state of charity, and therefore supernatural. Celibacy also is a state of charity, and supernatural. It unites with God and with people; and it gives the power of bringing progeny into eternal life.

The supernatural is not *unnatural*: it is the preservation and the perfection of the natural.

Why is it that religious have so little impact on the modern world? Children taught by nuns seem to be more anti-religious than those in other schools.

I defy you to find an age in Christian history when religious orders in the Church did not have a large influence

for good — giving “age” a reasonable length, of a century at least; and I reject your condemnation of teaching nuns as being based on scanty statistics falsely interpreted.

It has been fashionable for some time to decry religious, especially nuns (the fashion, thank goodness, is going out). They would, themselves, agree that their present impact could be greater, and they have the good will, the patience and the intelligence to take the measures necessary for increasing the good they do; but they are still held in honour by most Christians, and, in other than professedly atheistic countries, by the general public as well. A nun is safe from insult and molestation because it is recognized, however vaguely, that her life is one of dedicated service. The country's culture would be the loser if nuns ceased to have some distinctive mark. An ideal would cease to be honoured in their persons; and the ordinary citizen would regret their disappearance.

As for anti-religion caused by the bad teaching or bad examples of nuns in their schools, I know that proof of the generalization is not available. Certainly there are some products of such schools who blame their upbringing for their antagonism to religion. It could be that some religious fail to recommend Christianity by their conduct; and there are excuses to be made for those who think that religion is priests and nuns and not Father, Son and Holy Spirit. But beware of another fashion — that of covering one's private apathy in religion with the magic word “indoctrination”.

**Is it possible to acquire prudence in the same way
as one might acquire patience ?**

No. The one is a virtue with a strong intellectual element, and the strong element in the other is will. I know that the virtue of prudence is not the same as “the prudence of this world”. Knowledge, vision, wisdom are realities of the spiritual life which are in the gift of Christ who came to enable the blind to see. The Apostles were nothing like so gifted in mind as the learned scribes, yet they came to know Christ and his kingdom to which the eyes of the scribes

remained closed. Yet it seems true to say that in general the natural capacity of human beings determines in some way the virtues which come more easily to them. Grace, so the saying goes, builds on nature; and normally one would expect a natural intelligence to be the basis of a virtue which is exercised in understanding the things of God and the action of the Spirit. St Teresa of Avila liked to have guides for her own spiritual life who were both learned and holy, like John of the Cross and Peter of Alcantara. Examples like the Curé of Ars could be quoted of men who had a remarkable power of discernment of spirits — the good and evil impulses or promptings in the soul — but whose poor intellectual ability was not equal to the ordinary studies for the priesthood; but he and his like could be among the many recipients of infused knowledge, and the principle could stand that people's virtues are generally in accordance with their natural constitution. But the essentials of all necessary virtues — and prudence is among those which are called cardinal — can be attained by everyone.

There are those who advocate the stick as the best instrument for the encouragement of saving in developing countries. This is what Stalin used in Russia and others elsewhere. Enlightened men are against it and are on sound economic grounds when they show preference for the carrot. It is better to persuade men to save than to force them to do so. The latter method in the end kills everything. Ways of underwriting saving through persuasion are discussed in this article.

Private Investment and Overseas Development

IV. Efficiency, Morality and Development

J. F. MAXWELL

BOTH under a capitalist system and under a communist system, economic growth is achieved by devoting savings to capital formation, in the one case by free enterprise, in the other by compulsion.

To quote Gunnar Myrdal:

" The one-century-delayed industrial revolution which has been taking place in the Soviet Union under very different political and institutional conditions has closely followed, in this one respect, the pattern of earlier capitalistic development, in that the levels of real income and consumption of the working masses were kept exceedingly low to allow for sustained rapid capital formation.

There is no other road to economic development than a compulsory rise in the share of the national income

which is withheld from consumption and devoted to investment. This implies a policy of the utmost austerity—quite independently of whether the increased savings are engendered by high levels of profits to be ploughed back in industrial expansion or by increased taxation.” (1)

Carrot and Stick

Clearly there is question here not only of economic efficiency but also of morality. The case for and against private enterprise in a developing country was described in an official report by a Sub-Committee of the U.S. Congress in 1964 as follows:

“A case against private enterprise and its corollary, economic freedom, has sometimes been made not only on ideological grounds alone but on outright economic premises as well. The logic runs that economic growth in areas of low per capita income depends upon increases in the stock of resources; that increases can be realized only by forcing the masses to save; that private enterprise lacks this coercive ability; and hence, that growth will occur only if a minority imbued with the ‘growth perspective’ initiates and sustains a measure of coercion involving a temporary decrease in economic freedom for the masses.

One problem of initiating and sustaining economic growth is certainly that of providing a set of institutional arrangements which will encourage the ability and willingness of the people to look beyond the immediate present and take a longer view. This is because most forms of progress call for saving and the use of present resources in ways which do not yield an immediate product. Private enterprise and private investment accomplish this by offering ‘the carrot’, rewarding not only saving as such, but initiative and innovation in the use of those savings. Those who argue that political government can make better economic choices for pro-

(1) Gunnar Myrdal: *Economic Theory and Underdeveloped Regions*, University Paperbacks, Methuen, London, 1963, p. 82.

moting growth show a preference for use of 'the stick' for directing the energies and choices of the individual producers — consumers, savers-investors. The attractiveness and strength of the private enterprise system rest precisely on its success in relying on such a system of rewards rather than compulsions. It makes use, on a voluntary basis, of the alertness to opportunities and the priority ranking of needs to be satisfied which characterize the economic behaviour of the large numbers among every people." (2)

Investment and growth

It is commonly accepted that a country with a traditional primitive rural economy must normally invest four or five per cent of its national income in order to maintain the same static level without either economic growth or retrogression. Again, it is commonly accepted by economists that, assuming that the population of a developing country remains constant, in order to *increase* its national income by about one per cent it must invest about an extra three per cent of that national income. But if its population is increasing by about one per cent per year, in order to increase its national income by about one per cent per year it must invest about an extra six per cent of that national income. Consequently, if a developing country has an annual increase of population of about 2%, and if it aims at an annual increase in its national income of only 1%, then no less than about 13 or 14 per cent of its notional income must be devoted to capital investment.

The present stagnant condition of a number of developing countries (in Latin America and elsewhere (3) which are

(2) *Private Enterprise in Latin America*, a report of the Sub-Committee on Latin American Economic Relationships of the Joint Economic Committee, Congress of the U.S.; U.S. Government Printing Office, Washington D.C., 1962, p. 4.

(3) According to a recent article, although Brazil, Mexico and Venezuela showed a high rate of growth in recent years, "Argentina, Bolivia, Chile, Paraguay and Uruguay showed no increase at all in per capita gross product or real income between 1950 and 1961, and Central America and the Caribbean Islands suffered a marked *decrease* in per capita real income between 1957 and 1961 (a fall of 2.3% annually, although Cuba is of course significant in this context)". "Latin America: Time for a New Look", *District Bank Review*, Sept. 1966.

already relatively advanced, with relatively developed domestic markets, and relatively high per capita incomes, would appear to call for some clear and unambiguous guidelines, not only from the existing international bodies but also from the Government planning authorities both in developing and industrialised countries.

What is a fair and equitable division and distribution of the profits of foreign subsidiaries, so that there may be maximum local economic growth and local community development as well as maximum profit for the foreign parent companies? Or to put the question differently: Would it be possible to set a development assistance target at, say 10% of profits after tax, to be set aside by subsidiaries, branches and associates in developing countries, to be used to assist with local training schemes and industrial and agricultural development programmes? It would answer in advance any objections from the shareholders in industrialised countries, if such a target could be set and universally accepted by all the countries with developed market economies, perhaps at the next meeting of the United Nations Conference on Trade and Development (UNCTAD); for this would be a clear indication that, as a matter of world public opinion—amongst the countries with market economies—such a target is fair and equitable. It would also provide the Administrative Council of the newly established International Centre for the Settlement of Investment Disputes with a useful criterion or yardstick of what is in the world public interest.

As already mentioned in a previous article, it is estimated that current investment income from all developing countries amounts to about 4 or 5 billion dollars a year. 10% of this sum to be applied in diversified activities outside the companies' immediate line of business would amount to 400-500 million dollars a year. Yet in view of the fact that it would be invested by subsidiaries which include among their parent companies some of the Western World's largest and most efficient international companies and corporations, which pride themselves upon their competence over a very wide range of commercial activities, it is likely that this sum could be used more effectively than a similar sum applied

by governmental agencies or charitable trusts.

Again, as mentioned above in Section (2), profits on U.K. investments in developing countries in 1964 amounted to £137 million. If £14 million (10%) of these profits were applied directly to assist with local development schemes and projects, this would reduce the average rate of return on an employed capital of £1,339 million by one point from 10% to 9%. Surely if the matter were carefully explained to British investors at the highest level, through a responsible and well-informed financial press, they would agree to put up with this decrease in their income without insisting on dismissing the directors at the next Annual General Meeting!

Profits, Investment and Growth

Such companies would be free to invest these development-assistance funds into such fields as: agronomic surveys of the methods of subsistence farming in various areas in order to determine appropriate means for stimulating emergence into a market economy; technical education and training; soil improvement and husbandry and measures to increase agricultural productivity and food production; development of native handicraft industries by means of simple and intermediate technology; use of labour-intensive rather than capital-intensive technology for industry; assistance to local authorities and governments in producing realistic schemes for economic planning and development.

In these days it is only in completely undeveloped areas that an investing company will need to provide infrastructure. In principle, the provision of communications, schools, public utilities etc., belongs to the public not the private sector. But if a local government is at present unable to contribute the infrastructure, this duty will of necessity fall to the company, which will normally hand over these assets at a later stage to the public authorities on payment of due compensation.

Surely such a field of work, upon whose success the lives of hundreds of millions of people may well depend, could be a challenge to the directors and managers of some of the world's largest and most sophisticated companies? There

are plenty of propagandists in the developing countries today who are telling the local people that private enterprise is inappropriate for their needs, and that only the setting up of collective farms and the nationalisation of all existing industries can achieve the longed-for break-through into sustained economic growth; in other words, they are claiming that a centrally planned economy is more efficient than a "free enterprise" economy for all developing countries which need to squeeze the maximum of savings out of primitive agriculturalists and apply these savings to capital formation.

Joint Ventures and Development

Local participation in ownership and control is one of the stages in any deliberate policy of assisting in local economic development. Not only must local managers be trained but local capital must also be encouraged to participate in one way or another. Here is another quotation from Mr. Arthur Gaitskell:

"The point at issue is whether the Western world can move over from a history of private enterprise initiative, which has often built up both our own profit and the start of any economy in overseas countries, to a planned build-up of competent ownership and management in local hands. The emphasis on competence is important if the real objective of a higher standard of living is to be attained, and here the profit motive gives private enterprise its greatest justification. But hitherto private enterprise principles have hardly been geared to building up local control of an enterprise, and most suggestions for investment charters are to protect investment against such a contingency. Sympathy with local ownership and management, whether state, co-operative, or private, and practical measures to make this successful, may be more important in keeping developed and developing countries together than ideological anxieties. . . . As a matter of fact, a number of examples are evident in many parts of the world which illustrate how expatriate private and public enterprise is trying to adjust itself to fit in with local objectives, and where local governments are trying to modify their approach in order to

get the benefit of external help." (4)

And here is another quotation from Mr. Hellmuth Führer:

"One way of resolving the dilemma posed by the desirability of foreign investment and the suspicion it sometimes arouses, is the further development of the joint venture, in which both foreign capital and local private or public capital are associated. Joint ventures offer a number of obvious advantages. They lend local flavour to an enterprise, they introduce the necessary expertise to handle local matters, they draw in local capital and other resources not always available to a purely foreign enterprise, and they give the host country a sense of involvement in the undertaking which may facilitate operations on all levels, from fiscal matters to marketing." (5)

At this point it is interesting to hear the point of view, not of the foreign industrialist but of the host country which will receive the foreign subsidiary as its guest. Here is part of a speech of President Macapagal of the Philippines made in 1963 before the American Chamber of Commerce of the Philippines:

" While not prohibiting the operations of wholly-owned foreign subsidiaries in the Philippines, our programme has declared an official preference in favour of 'joint international ventures with substantial Filipino capital and management participation'. Because a wholly-owned subsidiary, by necessary implication, admits of no local investment participation, profits derived from business activities in the host country must inevitably be remitted, totally and completely, abroad, leaving nothing to such local investors who may have been willing to participate in the undertaking but whose offer to participate has been declined. It leaves an image that breeds distrust and suspicion among local capitalists and lends itself to the charge of being instruments of selfish exploitation. The concept of a

(4) *Op. cit.*, pp. 50-51.

(5) Hellmuth Führer, *loc. cit.*, p. 43.

wholly-owned subsidiary reflects a policy of exclusion in reverse, directed by the guest against the very nationals of its host." (6)

Some Examples

The national press provides examples of such investment participation. Here is one from the *New York Times* of December 29, 1965:

" In Brazil, the Hanna mining company has pooled its big iron ore properties with the mines of the Antunes group, the largest private minerals developer in the country. The merged firm, which will be run by Antunes, confidently expects to become the biggest ore company in the world.

This partnership does more than give a powerful stimulus to Brazil's resurgent economy. It also removes a potentially explosive political issue. Like the American copper companies in Chile [e.g. Anaconda and others], Hanna in Brazil has been the target of bitter nationalist attack. It has been charged with expropriating the country's mineral wealth for its own profit and accused of applying political pressure to gain its ends.

Hanna could have sold out entirely, or it could have agreed to some form of nationalisation along the lines of the so-called 'Chileanization' of copper. Acceptance of either of these alternatives might have discouraged other foreign investors. In joining with Antunes, Hanna is keeping its property in private hands, but with control vested in Brazilians intent on speeding their country's industrial development. Thus, all sides should benefit, with Hanna sharing in the profits and the Brazilians getting the advantage of Hanna's wealth of experience in mining.

These new partnership ventures in Brazil [and Chile] are preferable to outright ownership by a foreign interest which can lead to outright nationalisation or expropriation. They offer countries intent on development flex-

(6) President Macapagal of the Philippines: Speech before the American Chamber of Commerce of the Philippines, July 12, 1963 on "Foreign Investment Policies for Developing Economies"; Institute of Economic Studies and Social Action, Araneta University, Malobon, Rizal, Jan. 1964.

ible patterns for strengthening their industrial base. The partnership principle enables a country to maintain control over its natural wealth while having some assurance that the wealth will materialize . . .” (7)

Here is another example from the *Financial Times* of March 16th, 1965:

“Unilever is expanding its interests in Mexico by setting up with local industrialists a joint company to be known as Lever de Mexico S.A. As well as taking over the group’s existing soap business there, the new company will manufacture and sell detergent powders, margarine and other edible fats and oils. An initial move will be the purchase from Mr. Santiago Ontanon and Mr. Manuel Ontanon of the Industries 1-2-3 S.A. Factory in Mexico City. This factory has already in the past made some products for Unilever. Unilever will be the majority shareholder in Lever de Mexico, but the actual capital is not disclosed. The first president will be Sr. Ignacio Hernandez del Castillo, who is president of Compagnie Herdez S.A. of Mexico City.”(8)

Besides joint ventures between local and foreign capital in the private sector of a developing economy, there has been the rapid increase of joint ventures between companies from industrialised countries and the governments of developing countries. Here is a quotation from the economist, Professor Sir William Arthur Lewis:

“If a country can raise the capital and technical knowledge itself, its development can proceed without further foreign assistance. Sometimes it can raise the capital, but not the knowledge; then the best solution may be collaboration. A number of governments of less developed countries are entering into partnership with private foreign firms to start new industries, the firm supplying the management and more or less of

(7) “Partners in Development”. *New York Times*, Dec. 29th, 1965.

(8) *Financial Times*, March 16th, 1965.

the capital (ranging from none to 90%). These partnerships are welcome to both sides: to the government, because it can exercise some control over policy, or can keep most of the profits at home, if it supplies most of the capital; and to the foreign firm because partnership with the government earns it goodwill, and provides some protection against discrimination or pressure. Governments are also favourable to partnerships between foreign and domestic capitalists, again partly to keep profits in the country, and partly to gain wider knowledge and experience for domestic capitalists. It is quite possible that direct foreign investment will develop mainly on these lines of partnership, especially where the capital involved in a single project runs into hundreds of thousands of pounds." (9).

(To be concluded)

(9) *Op. cit.*, p. 260.

Book Reviews

SOUND HISTORY

A History of the Jesuits by Christopher Hollis;
Wiedenfeld & Nocolson, 50s; pp. 284.

CATHOLICS, including members of religious orders, tempted to be complacent because of their membership of a famous Order or of the Church of Christ, should read history. It is a health-giving exercise. It reminds the reader of exploits and achievements of giants which make ludicrous the self-satisfaction of a man of average stature; and, with all-too-plentiful examples, it reinforces the warning: "He that thinketh himself to stand, let him take heed lest he fall".

The Society of Jesus has its great men by the thousand. They made history throughout the world, beginning with a decisive intervention in Reformation Europe when the Catholic cause seemed lost. In the first hundred years of their existence their numbers rose from the original ten to sixteen thousand. For two centuries they were the Order most in view and most in demand. They had colleges everywhere, and the education they gave was thought to be the best available. Their spirituality, formed on the *Spiritual Exercises* of St. Ignatius, was introduced throughout the Church by the practice of guiding priests, religious and layfolk through those *Exercises*. The groups known as sodalities, composed of laymen carefully trained on Jesuit lines, extended the influence of the Society and the *Exercises* to the secular spheres of politics and business.

A list of names might start with those which belong to the forefront of history — Ignatius Loyola, Francis Xavier, Peter Canisius, Edmund Campion, Robert Bellarmine. They are backed by a host of lesser but still outstanding figures who are remembered in different parts of the world for their missionary efforts — martyrs everywhere, innovators like Ricci in China and de Nobili in India, explorers like those

who entered Tibet, Fr. Andrada and later Br. Goes over the Himalayas and Fr. Grueber from China, or like de Rhodes, the inspirer of the *Missions Etrangère* and an authority on some oriental languages, who walked from India to Paris. Inevitably where missionary work is being done, Irishmen appear. One, his name corrupted to Fr. Fields, after making his novitiate in Rome, sailed from Lisbon to Brazil where he worked for ten years. On being sent to Paraguay he was captured by pirates at the mouth of the Rio de la Plata, was turned adrift in a hulk which came ashore at Buenos Aires, arrived eventually in Paraguay and died there after serving the mission for forty years, known by everyone as "Fr. Tom". Similar stories abound in contemporary accounts of the missions. They reveal a race of brave and enterprising men.

Unfortunately there are stories of a different kind. The Jesuits have had their failures from the start. That is not surprising; but it does remove the temptation to think that the Order is a band wagon on which everyone is safe and deserving of respect.

When Simon Rodriguez was Provincial in Portugal, he introduced practices of bodily penance quite contrary to the spirit and teaching of Ignatius. He had a large following in the Province, and from them the practice spread to the populace. Before long there were manifestations of unhealthy asceticism — Procession of flagellants in the towns, and other disorders. Ignatius recalled Rodriguez to Rome, and after his departure one hundred and thirty-seven members of the Province left the Society or were dismissed from it.

Ignatius' own nephew, Fr. Araoz, was a ringleader in another serious aberration. He led a band of dissidents whose rebellion sprang from a peculiarly Spanish exclusiveness. They considered heresy so infectious, and non-Spaniards so riddled with it, that they wanted to stop all communications between Spanish Jesuits and others. To obtain their ends they even called in the Inquisition against their brethren. They were at length condemned by a General Congregation of the Order; but the same Congregation, on

the ground that many of the rebels were of Jewish origin, made a rule that men of Jewish race were not to be admitted to the Society — although some of the best of the early Jesuits, Laynez the second General, Polanco the secretary of Ignatius himself, and the learned Toletus, were Jews.

Many Jesuits were put to death for their faith in Japan. The execution of some of them was witnessed by Fr. Ferrara who had been Provincial in that country and had apostatized. He recanted when he was eighty, and was put to death. There is no record of any other apostate in the Japanese persecutions, savage though they were; but elsewhere there were some apostates of different kinds. The so-called *Monita Secreta* — private instructions to Jesuits on ways of gaining ascendancy over ruling princes and of gulling rich widows into leaving them their money — were taken by an ex-Jesuit named Zaharowski. Another ex-Jesuit, Perkins, carried his profession of loyalty to Queen Elizabeth I to the extent of gross disloyalty to the Pope and the Church. They are but two out of a long list of ex-Jesuits who went over to the enemy.

Christopher Hollis gives a straightforward and lively account of Jesuit origins and growth. He is, however, most interesting when he pauses to criticize.

The main criticisms can be grouped under the statement that the Society which revived in the early nineteenth century after being suppressed by Clement XIV was much changed for the worse from the original Society. The spirit was different. The early Jesuits had been young and fresh — at the Council of Trent Canisius was twenty-six, Salmeron and Le Jay thirty-one, and Laynez thirty-four; and Laynez was thirty-seven when he became General. The later generations in comparison are faded and middle-aged; and, with a long training established as routine, that is the age-group which seems to suit Jesuits best of all. (An English bishop within living memory, hearing someone remark that a young Jesuit had joined the staff of a parish, interjected: "There are no young Jesuits.") The work that the first Jesuits had to tackle was new — they had to counter Protestantism, provide systematic education for the laity, and begin the christianiza-

tion of the New World. They went at it like shock troops or pioneers, with enthusiasm and spectacular success. Their posterity are more like garrison troops, keeping things going but themselves not going anywhere in particular. They are cramped within a heritage of constitutions and customs which they observe with some pride in the past but only a blunted awareness of the present. In education, for example, they pay lip-service to the *Ratio Studiorum* which most of them have not read, woodenly perpetuate the system most of them were brought up in, and think it unnecessary for them to train professionally as teachers. As educators they are no longer in the lead, but plodding along somewhere in the field, with no programme of their own and no great zeal. They find the established order comfortable, and they are happy to rest it at that. Their forbears transformed Europe in the sixteenth century; and their early missionaries championed the poor and helpless, giving their lives in the assertion of the full humanity of South American natives, negroes, and the untouchables in India. Since 1800 in Europe they have supported the powers that be, taught the middle class, and not a word to say in defence of the urban proletariat until they were belatedly aroused by Leo XIII. Even their obedience to the Pope, which they owe as Catholics to the Head of the Church, and, as men under vow, to the director of their labours in the apostolate, has been less personal, responsible and effective than it was in Ignatius and the men he trained.

That criticism, I should say, is justified. Bridging the gap between the old Society and the new were men like Fr. de Clorivière, the founder of a new form of religious life, and Fr. Varin, a modern educator; there have been missionaries in the heroic mould such as Fr. de Smet in North America and Fr. Lievens in India; and there have been pioneers here and there in every generation. But the spirit of St. Ignatius and the *Spiritual Exercises* is needed to enliven the whole Society, to put it once more, with the original alertness, initiative, courage and self-sacrifice, at the service of Christ in the Church, looking to the past for its standards and to the future for their application.

The Society of Jesus is in debt to Mr. Hollis for his informed, shrewd and sympathetic criticism.

(There are a number of careless mistakes in the book: Paul I for Paul III, p. 23, Pistola for Pistoia, p. 161, and *Stimmer* for *Stimmen* several times, pp. 196-9. The phrase "of course" is used time and again with its colloquial lack of meaning.)

William Lawson, S.J.

BITS AND PIECES

Come, Lord Jesus by Wilfrid Harrington, O.P.; Geoffrey Chapman, 25s; pp. 207.

Before the Deluge by Sebastian Moore & Anselm Hart, O.S.B.; Geoffrey Chapman, 10s 6d; pp. 124.

The Gospel Where It Hits Us by Rosemary Haughton; Geoffrey Chapman, 18s; pp. 150.

Personally, I like my books all of a piece, and none of these are that. The first is a "biblical retreat" and is broken up into bible-readings, conferences and some excellent prayers. Too difficult, I thought, for morning meditation: "We should realise that the apostolic preaching developed a theological interpretation of the fact of the resurrection." This at random.

As a retreat, the author says that "it is axiomatic that Christian spirituality must be centred on Christ . . . evident that the New Testament is the one authentic source of Christian spirituality." True enough, but one misses the *plan* of the Ignatian retreat: everything based on the principle that I must choose those things which help me to serve God best; worked out in "exercises" which progressively open the soul to receive the grace of God. However, the author says that he had had "reasonably wide experience as a retreat master", so we must leave it at that.

The title of the second book intrigued me. I was reminded of Matthew 24, 38-39, where "before the flood" people were immersed in ordinary human occupations without

thought of God. The book does help to improve on such a situation. But this, as the back cover tells us, is not quite the thought of the authors: we are also told that it will be "excellent as the basis of discussion particularly for older students or lay groups". Maybe, though I thought of it as beside reading: definite "snippets" of a page or so, half of them by each of the authors.

It is a little unfair to put Rosemary Haughton's eight essays under this heading, since she herself tells us that each of them was written in answer to a request: she did not make up the questions she wanted to answer. There is an interesting essay showing how marriage and virginity complement one another; and the last, on "The Work of a Christian" is, I think, very good indeed. Of the three, this is the one I would buy.

Francis Fenn, S.J.

Great Expectations

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Paul Crane, S.J.

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